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A SHORT
DISCOURSE,
UPON THE
Life and Death
OF

Mr. Geo. Throckmorton, R

Deceas'd the 5th of April,
N. S. 1705, in the 34th
Year of his Age.

Printed in the Year 1706.

61

W. Woodcock



A SHORT
DISCOURSE

UPON THE

Decay of the
N. S. 1705, in the 3rd
Year of his Age.

Printed in the Year 1706.

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Castigasti me & eruditus
 sum quasi Juuenculus In-
 domitus: Converte me &
 convertar, quia tu Dominus
 Deus meus: Postquam enim
 convertisti me egi Poeni-
 tentiam; & postquam osten-
 disti mihi percussi femur
 meum. Confusus sum &
 erubui, quoniam sustinui
 opprobrium Adolescentie
 mee. Jere. Ca. 31. v. 18.
 19.

*Thou hast chastis'd me
 and I was chastis'd, as a Bul-
 lock unaccustomed to the Yoke.*
 A 2 Con-

(4)

Convert me and I shall be converted, for thou art the Lord my God. For after I was converted, I did Penitence; and after I was Instructed, I smote upon my Thigh: I was asham'd and even confounded, because I did bear the Reproach of my Youth.

Words taken out of the Proph.

Jer. C. 31. v. 18, 19.

BEing desir'd to make some short Reflections upon the Life and Death of Mr. George Throckmorton; I have made choice of these Words of the Prophet, which seem to comprehend the whole Conduct of Almighty God's most

most Paternal Providence over him, and clearly set before us in a short, but distinct View, all those great Instructions, and admirable Examples, which the same divine Providence, no doubt, design'd to leave us in his Person.

The Extravagance of his youthful Years, in which, like a young Bullock, he had shaken off the Yoak of Christian Discipline: The Force of God's Grace, which so wonderfully stopt him in the Midst and Height of his wild Course; the secret and admirable Means, by which his Heart was chang'd, and converted to God: Together with the worthy Fruits of Penance,

((6))

this happy Conversion produc'd; seem to be all mark'd out in the Words of the Prophet; and at the same Time furnish me with a fit and proper Division for the following Discourse; Let us begin then, and prosecute these Points in Order.



PART

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PART I.

Castigasti me, & eruditus sum
quasi Juvenculus indomi-
tus.

*Thou hast Chastis'd me, and I
was chastis'd as a Bullock un-
accustomed to the Yoke.*

TIS not without some
Pain, I must Confess,
that I enter upon
this First Reflection: The Re-
proach of his Youthful Years,
would be intolerable, if he
had not taught us by his great
Humility to bear it, and by
his sincere Repentance not

only wash'd it away, but even, as the Scripture says, made it become the happy Occasion of his greatest Praise and Glory. *Est Confusio adducens gloriam, & gratiam.* Eccl. 4. 25. If his Wounds had not been great, and many, we should less admire the Force of that Grace, which cured him: If his Fall had not been deep, we should less praise the Hand that raised him: If he had never been a Prodigal Child, the Family would have been depriv'd of the joyful Feast of his Return. In a Word, if much had not been forgiven him, he himself would perhaps have loved less, and we all been depriv'd of those admirable Examples of Penitence,

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Penance, which we want so much now adays.

I'll therefore make no Difficulty, since he himself made none, whilst amongst us, to begin, as the Scripture saith, to be his own Accuser. *Justus prior accusator est sui.* Pro. 18. v. 17. to publish to the World how much he stood in need of that great Mercy, which, I firmly confide, he has already begun, and will continue for all Eternity to praise the Almighty for.

I'll make no Difficulty, I say, to publish to the World, that Mr. George Throckmorton had once the Misfortune to be one of those worldly young Men, whose Ways, by reason of their Pride, Curiosity, and

Sensuality, are, as the Scripture, faith, as inexplicable as the Way of the Eagle in the Air, the Serpent upon the Land, and the Ship upon the Sea. *Pro. 30. v. 19.*

Mr. *Geo. Throckmorton* was born the 18th of *April, O. S. 1670*, of an Antient, Noble, and Opulent Family, and of the cheif Stock always Catholick. He was endow'd with all the Qualities both of Body and Mind, that can make a Person agreeable to the World; he opened betimes his Heart to it, and drank with great Greediness of that golden Cup, which the World, like the Prostitute of *Babylon*, as *St. John* in the *Apocalypse* says, presents to her Followers: de-

Deluded with the fair, and shining Outside of the golden Cup, charm'd with the deceitful Sweets of the intoxicating Liquor it contain'd, I mean, enamored with the Riches, Honours and Pleasures of the World, he endeavour'd to quench his Thirst, little reflecting then, what Bitterness they would cause to his Soul, and how much it would cost him afterwards to expel their mortal Poison from his Heart.

His Parents, 'tis true, endeavour'd, by an early Instruction in the Principles of the Catholick Faith, to ground him in his Religion, and preserve him from all those Errors in Faith, and Corrupti-
on

on in Manners, our poor Country is expos'd to. For greater Security they sent him into *France*, and committed him to the Care of those who make it their Profession to discharge Parents of the heavy Obligation of Educating their Children, by obliging themselves to answer, in a Manner, for both. 'Tis there he might, as the Prophet says, have happily begun to carry the sweet yolk of the Lord from his tender Years, and, by receiving in a docil Heart the Seed of the Word of God, produced in due Season the Blessed Fruits of Christian Piety; He might there have happily arm'd himself against the Storms of Youth, and dash'd,

as

as St. *Jerome* says, against the Rock, by a serious Meditation of the Maxims of the Gospel, his evil, but then tender, Inclinations; he might easily then have rooted up those little Thorns, which afterwards, as the Scripture says, became Stubborn Trees. *Præusquam intelligerent spine Vestre Rhamnum.* Psal. 57. v. 17.

This, no doubt, was what his pious Parents expected, and his vertuous Masters labour'd for. But alas! he little corresponded to their holy Intentions; after some time he insensibly fell into the heedless, unthinking, common Train of young Boys: The Vivacity of his Temper, the Liveliness of his Imagination made him
Light,

Light, and Inconstant, greedy of Pleasure, an Enemy of Labor, incapable of Application, and Seriousness. His Birth and Quality, join'd with singular Advantages of Wit and Beauty, made him haughty, and vain, indocile, and disobedient; so that he lost, in a great Measure, all the Advantages of the Colledge he liv'd in. A little Tincture of *Belles Lettres*, with a Superficial Knowledge of his Religion, was all he brought from thence, and even this was rather an Effect of servile Fear of his Master, forced Obedience to his Mother, and his eldest Brother, or, if you will, of a natural Vanity that made him apprehend the confusion

of passing for one that wanted Wit, rather than of any true and real Value, and Esteem he had for either.

A small Tincture of human Literature, and a superficial Knowledge of his Religion, was, I say, the only Thing he brought from the Colledge, after having remained there for some Years; And even this, in reallity, only serv'd to flatter his Vanity, and Presumption, and make him foolishly imagin that he was above Instruction, and now capable of governing himself, and being his own Master. Full of these vain Ideas, like a Bird out of a Cage, he took his Flight from the Colledge, and, with Transports of Joy, em-

embrac'd his long wish'd for Liberty. Resolv'd to make use of all Advantages it gave him to improve himself for the World : Supposing the Christian Part was done in the Colledge, he wholly now applyed himself to form the Gentleman, and this with so much Ardour, that I may truly say he unfortunately succeeded and excelled in it. Fencing, Dancing, Riding, with all the other Academical Exercises, and Inventions of human Vanity, were his great Delight; he soon became a great Proficient in this School, and following the Bent of his Heart, he presently became Master of what he knew would make himself agreeable.

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Having thus prepared himself for sometime, he began to shew himself to the World, and appear, with Distinction, in the broad Way. The best and greatest Assemblies, were his greatest Delight: Balls, Opera's, Comedies, Hunting, Gaming, Feastings, and all Sorts of Diversions his chief Employment; nice in his Diet, curious in his Dress, vain in his Equipage, profuse, and prodigal in his Expences: He endeavoured to outvie, and eclips his Companions; resolved, to use the Expression of Holy Scripture, to crown himself with Roses before they withered, and make use of the Time of Youth, in which the Pleasures of the World appear

pear so fresh and gay, he left
 wherever he went, Marks of
 his Vanity. *London* and *Paris*
 were the two great Theatres
 on which he thought he could
 act his Part best, and gratifie
 his Vanity the most in: In
 perpetual Motion betwixt
 these two Cities, he aim'd at
 and attain'd to a general Re-
 putation of one of the best
 bred, polite, gentile, handsome
 witty, accomplisht young
 Gentlemen of his Time. He
 thought, by this general Ap-
 plause, to push his Fortune
 which, being only that of a
 younger Brother, did not an-
 swer the Ambition he had to
 be great. He therefore, by a
 refin'd sort of Pride, was ve-
 ry careful to avoid what

might

might lessen his worldly Reputation; he attach'd himself to the honourable Part thereof, and left the uncivil, ungente, rude, rakish, and brutal Part to those who had not Wit enough at the same Time to gratify their Passions, and keep up their Credit; he had Prudence, or rather Cunning enough to avoid what might hinder his Fortune, and yet Address enough to procure what he desired.

'Twas in this Manner this vain young Gentleman passed his Time, till the Age of Twenty Six, or Twenty Seven Years, full of the Spirit of the World, entirely forgetful of and even flying Almighty God; for he often told me, that he was afraid

afraid of nothing more than
 being disturbed with serious
 Thoughts: For this Reason
 'twas intollerable to him to
 be alone; he dreaded being
 out of Company, and the
 Noise of the City, to that De-
 gree, that when he was for-
 ced sometimes to go into the
 Country to visit his Relati-
 ons, he was in a perfect State
 of Violence: The Quiet, Calm, con-
 fidence, and Silence of the Coun-
 try, tho' he did not want
 there his Recreations, he used
 to say, cast a Damp upon his
 Spirits, and made him so un-
 easie, that he could not enjoy
 himself, till, upon some Pre-
 tence or other, he obtain'd
 Leave to return: He was out
 of his Element, till he re-en-
 ter'd

er'd the Circle of the Town
 Follies, and Divertisements.
 Notwithstanding all this,
 he remain'd firm in his Faith
 and Religion; Almighty God,
 by a most singular Providence,
 not permitting that precious
 Gift to suffer Ship-wrack a-
 midst the violent Storms of
 worldly Passions; he was
 pleas'd, by a pure Mercy, to
 conserve this Foundation, upon
 which he knew he was to
 build, one Day, so noble and
 high an Edifice of Christian
 Penance. He always, I say,
 remain'd firm in his Faith,
 but alas! it was a Faith with-
 out Works, without Life and
 Vigour; the most it produced
 was an outward Compliance
 with some exterior Duties of
 Religion,

Religion, in which, a Point of Honour, and the Fear, perhaps, of passing for one that had none at all, had as great a Share, as any true Sense of Duty to God. He would go sometimes to the Divine Service, but alas! how often was it, as to a fine Assembly, to see and to be seen; to be remark'd and distinguish'd from the rest? 'Twas not to adore and, by humble Prayer, appease an offended Majesty, but rather to flatter Vanity and Curiosity, and give new Provocations by a light and irreverend Behaviour. I cannot express how bitterly he lamented afterwards this Disorder, and what a Horror he had of what the World, most

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point of profanely, calls, *La belle messe.*
 he gain'd upon himself some-
 times to go to Confession;
 some passing Terrors of Con-
 science, some Remains of Cu-
 stom and Education wrought
 his Effect upon him; but
 alas! he found that this Reme-
 dy would not cure him, un-
 less he used greater Efforts to
 prepare himself for it, than he
 could then resolve upon. 'Twas
 in this Manner, vain and
 worldly, this young Gentle-
 man lived, till the Seven and
 Twentieth Year of his Age,
 esteem'd, applauded, belov'd,
 flatter'd, and admir'd by the
 World; but extremely lamen-
 ted and bewail'd, by his Re-
 lations and Friends, that con-
 sider'd his Condition with the
 Eyes

Eyes of Faith: His devout Sisters particularly were extremely afflicted; *Mary* and *Martha* were not more concern'd for *Lazarus*, than they were to see their dearest Brother so deeply buried in the Love of the World. They did whatever they could to recover him; they gave him the best Advice; they confirm'd, by their own Example, what they said to him, by generously renouncing all those Vanities and Pleasures of the World, he was so bewitched with; but alas! neither their Words nor Example made any Impression; he was Deaf to all these exterior Graces, so that there was no Hopes left, but in humbly praying and mourn-

mourning for him: This they
 did, with others, whom they
 desired to join with them in
 so charitable an Office; and
 by their Perseverance, as we
 piously hope at least, obtain'd
 that strong and powerful
 Grace, which, as the Prophet
 says, breaks the Chains of all
 worldly Passions, and restores
 to Life, Light and Liberty,
 those that lie bound, and bu-
 ried in the dark Grave of Sin,
Qui eduxit vinclos in fortitu-
dine, similiter eos qui exaspe-
rant, qui habitant in sepulcris.
 Psal. 67, v. 7.

And in Effect, can we have
 a more sensible Proof of the
 Force and Efficacy of Grace,
 than what we have been Wit-
 nesses of in the Person of this
 B hap-

happy Penitent? If we seriously consider the great Change that was wrought in him, if we compare what he was the latter Years of his Life, with what he had been before, we cannot contain our Selves from crying out with the Prophet, *Hæc mutatio dextra Ecclesiæ. Digitus Dei hic est.* In saying this I only represent to you his own Sense. 'Twas a great Part of his Devotion to praise, love, and admire, the Gratitude, Force, and Sweetness of divine Grace, he attributed his Conversion to it, and wholly depended on it for his Perseverance, he knew he was to reap all the Advantages and Merit of it, but he gave all the Glory to God.

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God, as the Fathers say, *Ut
totum detur Deo*. But its Time
to consider what Means, Al-
mighty God made use of to
work this admirable Conver-
sion.

P A R T II.

Altho' Almighty God can,
by his Omnipotent Po-
wer, convert the Heart of the
greatest Sinner, in a Moment,
as it evidently appears in the
Conversion of the Thief upon
the Cross, and the great
St. Paul, yet 'tis certain that
this great Work according to
the ordinary Course of God's

supernatural Providence, is not commonly done but with much Difficulty, and by Degrees. The Holy Scripture tells us that when our spiritual Enemy has once got Entrance into our Hearts, he fortifies himself every Day in his Post, and defends himself in it with an extream Obstinacy. *Fortis armatus custodit atrium suum*, Luk. 11. v. 21. When we are once encompass'd and loaded, as David says, *Psal. 118.* with the Chain of Sin. *Funes peccatorum circumplexi sunt me.* We cannot without great Difficulty recover our Liberty; the Chains of ill Habits and Customs are extreamly hard to break; and when once Sin

as the Prophet has it, like Oyl,
 has not only sunk into the
 Flesh, but the very Marrow
 of the Bones. *Sicut oleum in*
ossibus eius, Psal. 108. v. 18.
 There are none but those who
 have experienced it, can con-
 ceive the Pain and Trouble
 there is to draw it out. For
 this Reason the Holy Fathers
 unanimously agree, that true
 Penance is a most painful and
 labourious Exercise; *Laborio-*
sus Baptismus: 'Tis a long and
 tedious Course of bitter Re-
 remedies, 'tis a long and sharp
 Operation, which requires
 much Courage in the Patient
 to undertake it, and great Re-
 solution to go thro' it.

This our happy Penitent
 was deeply sensible of; he used

often to entertain us upon this Subject, and much bewail the dangerous, and common Error of many Christians, who imagine their Conversion will cost them little. He confessed that he himself had been many Years in that Mistake, and that he used to stifle the Remorses of his Conscience, and defer'd his Conversion upon a rash Presumption, that he could convert himself whenever he pleased. He imagined, that provided he could gain upon himself to go to Confession, and upon the Priest to grant him Absolution, the Business was done: He flatter'd himself that 'twas not so hard to obtain this Contrition. Finding in himself some

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transient Motions of servile Fear, and a certain Degout and Shame of the State he was then in, which made him conceive some imperfect and half Desires to be freed from it, he imagin'd this was enough for the Sacrament, especially if he read over in his Book before he went to the Priest, what he found entitled an Act of Contrition : As for chusing a Confessor he was not at all in Pain about it ; resolved to believe as the Prophet says, every Man that should say *Pax, Pax, Peace, Peace, Jer. 6. 14.* and repose upon the first Cushion, as the Scripture says, that was put under his Arm ; 'twas the same to him whom he went to, he pleased him-

self with the Thoughts that
 every Confessor had the Key
 of Heaven, little reflecting
 that good ones have Two, one
 to shut as well as one to open
 the Gates. The first he met
 was the best to him; and tho'
 he was very scrupulous who
 he trusted his Body to when
 he was sick, he never was in
 any Concern to whose Care
 he committed his Soul. The
 Man that believed him the
 easiest, who asked the few-
 est Questions, and prescribed
 the easiest Remedies, who im-
 posed the least Penance, and
 left him the most to himself;
 that was the Man he liked the
 best. As for those who were
 wary and circumspect in their
 Ministry, that were afraid, as
 the

that the Scripture says, of giving
 Key holy Things to unclean Crea-
 tures; *Nolite dare sanctum ca-*
nibus. That searched the
 Wounds to the Bottom, that
 were firm in cutting off Occa-
 sions, and applying efficacious
 Remedies, that required, in
 fine, Works, before they would
 believe so many broken Pro-
 mises, he looked upon them
 as Persons to be avoided, that
 made the Way to Heaven too
 hard for Gentlemen of his Age
 and Quality. He ran on ma-
 ny Years in this blind and dan-
 gerous Mistake, till it pleased
 Almighty God, at last, to open
 his Eyes; for then, as the Pro-
 phet says, *postquam ostendisti*
mihi, percussi femur meum. He
 bitterly bewail'd his Error,
 B 5 and

and was practically convinc'd by his own dear Experience how much a true Conversion costs; for he past, himself, thro' all the painful Remedies, and felt the Smart of every Operation, before he recovered his perfect Health.

One of the first Things that Almighty God made use of to dissipate these false Notions he had got of Penance was the Discourses he had with one of his Sisters upon this Point. Wearied and tired with running in the wild and hard Ways of the World pressed with Remorse of Conscience, he told her one Day that he was resolv'd shortly to go to Confession, and discharge his Conscience of the heavy

heavy Burthen, he could bear
 no longer. This Promise be-
 gan to revive her drooping
 Hopes, but the Delay of it,
 and the Design he then had
 in his Head, hindered her Joy
 from being perfect. He was
 just then come out of *England*,
 with Thoughts, indeed, of ta-
 king up, and reclaiming him-
 self, but in such an Equipage
 of Vanity, as sufficiently
 shew'd that he was little in-
 structed in the Ways of Chri-
 stian Penance. Followed with
 a Pack of English Hounds,
 and fine Horses, he resolved
 to make a Figure at *Fountain-
 bleau* before he made his Con-
 fession. His good Sister was
 much frighted at such an un-
 seasonable Resolution, She
 re-

represented to him the Danger of such a Delay, and that it was a high Presumption in him, to expose those good Desires Almighty God had given him, of Converting himself, to such great Temptations as he was sure to meet with there. But all in vain, his worldly Interest and Vanity, resisted all she could allege against him upon that Point: He resolved to continue his Journey, and therefore left her in Fear and Trembling, to expect his Return, and to hinder in the mean Time, if she could, by her Prayers, the dismal Effects she apprehended of his Presumption. He was no sooner arrived there, but, as if Almighty God

anger God had had a Design to con-
 firm what his Sister had ad-
 monished him of, he found
 himself in the most imminent
 Danger imaginable, of a sud-
 den and unprovided Death.
 For his Horse upon the very
 Day that he design'd to make
 his Court by Hunting with
 the Dauphin, became so mad
 and furious, that it was im-
 possible for him with all his
 skill and Address, to govern
 him, as if he had been posses-
 sed with an evil Spirit.: He
 flew from the Company, and
 with incredible Violence ran
 up strait to the Castle-Gate,
 where all the World expected,
 in a few Moments, to see both
 Horse and Man dashed to Pie-
 ces; and in Effect, they were
 both

both laid flat upon the Stones but, to the great Astonishment of all present, without any considerable Harm. The young Gentleman was immediately taken up, a little stun'd and bruised, but not a little mortified by this Disgrace.

'Tis here we should stop to admire, praise, and love the incomprehensible Mercy of Almighty God, for preserving so miraculously this young Gentleman from sudden Death which at that Time would certainly have been unprovided for. 'Tis at least what we might have expected he would have done himself, having already form'd the Design of converting himself to God. But alas! as he often said at

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terwards, this wonderful Protection made but a small Impression upon him, after some slight Acknowledgement at best. He retired himself to his Lodgings, to receive the Compliments of his Friends and Acquaintance for his Escape: There was something so extraordinary in it, that it flatter'd his Vanity, and made him conceive a vain Complaisance, to see himself distinguish'd by such a wonderful Protection.

But this was not the first visible Protection he had received from the Hand of God. At the famous Camp at *Compeigne*, where the Glory of the World appear'd in its most dazzling Lustre, he had yet a more

more miraculous Escape from a Danger more imminent, since it proceeded immediately from his own Folly. Heated and overcome with Wine, and become more unreasonable than the Beast he rid on, nothing could please his extravagant Fancy, but to run himself and his Horse into a very deep Water, possessed with this mad Design he clapt Spurs to his Horse to force him to take the Water. But, behold the miraculous Providence of God! after having, like *Balaam*, in vain fought against the reasonable and providential Resistance of the dumb Creature, he was overtaken by his Servants, who, perceiving him in that Condition

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on, took him off his Horse,
and put him to Sleep, to reco-
er his Wit and Reason, to
thank God for so visible a Pro-
tection. But this made less
impression than the other up-
on him, he being then in the
height of his Folly and Va-
nity.

But to return from this
short Digression: After having
satisfied his vain and worldly
views at *Fountainbleau*, he re-
turn'd to *Paris*, where he
found his Sister terrified above
measure, even at the Thoughts
of the Danger he had been in:
he began then with more Au-
thority to press him with his
promise to make his Confessi-
on, and to urge, from this late
protection, the Danger and In-
grati-

gratitude of any farther De- are
 lay: He hearkned to her, an- ence
 resolved to set about it; re- nag
 taining still his old Idea's void
 Penance, that it would no- and r
 cost him much Pains to clea- n,
 all, and make his Peace with- rain
 God. He was in part disab- with
 sed of this, by the Difficul- ment
 he found, but did not, neve- and c
 theless, enter into a thorough- whic
 and perfect Sence of the O- all
 ligations of Penance, till have
 considerable Time after worl
 Confession. He thought and
 would be sufficient to co- nou
 fess all his Sins, and firm- e, f
 resolve to lead a new Li- tab
 exempt from gross and mo- whic
 tal Disorders: As for doi- our
 Penance, both to satisfie- Whe
 what was past, and preve- iste
 futu-

her Deare Relapses, he had no great
 er, andence of that Obligation. He
 it; imagin'd, that provided he
 dea's avoided, as he hoped he should,
 ould not resolv'd he would, mortal
 to clean, he might continue in a
 ce with train of a young Gentleman,
 disab without quitting those Amuse-
 fficultments, those worldly Pastimes,
 never and dangerous Divertisements
 orough which the World is pleas'd to
 he O all Innocent; He resolv'd to
 till leave the criminal Part of a
 er worldly Life, but he did not
 ght and that he had Courage
 o enough to renounce the ea-
 firm e, soft, idle, amusing, unpro-
 Liable, distracting Part of it,
 t more which, nevertheless, exposes
 doi young Persons to Relapses.
 He When he perceiv'd his good
 reve after was not at all satisfied
 futu with

with this, for he spoke his
 Mind freely to her, he was
 somewhat discompos'd, and
 endeavour'd to defend himself
 as well as he could, against the
 solid Reasons she produc'd
 against him. He told her ve-
 ry plainly, that he did not pro-
 tend to the Penance of a Re-
 ligious Man, but to that of a
 Gentleman in the World, who
 had his Fortune to make in the
 World as well as in the next;
 that he design'd to do nothing
 but what was innocent and
 honourable, and that he could
 not but hope that Almighty
 God would accept of his
 good Intentions; sometimes he
 would tell her, with a little
 Emotion, that she took Things
 excessively high, and that
 wh

hat she said would only serve
 to make him scrupulous: He
 defended himself, I say, as well
 as he could, for he could not
 then defend himself, so well
 as he wish'd, what she had
 said to him, and what he read
 in a Book of *Pere Segnori* she
 had in his Hands, concerning
 the Obligations of avoiding
 dangerous Occasions, particu-
 larly for those who are lately
 converted, stuck close to him
 and peirced him, as he said af-
 terwards, to the very Heart.
 He did not, nevertheless, en-
 tirely yeild till several Months
 after his Confession. He often,
 during this Time, endeavour'd
 to satisfy himself, that he was
 in a good and secure Way
 though, but without Suc-
 cess;

cess; there was something in him that checkt him, and refused all the plausible Arguments by which he endeavour'd to calm his Fear. He went, in this Disposition into *England*, where, by a singular Providence, he became acquainted with some Persons who, being well inform'd of the Circumstances of his worldly Life, interested themselves with much Zeal, for his spiritual Good: Perceiving the good Motions that Grace had begun to work in him, they resolv'd to follow the Stroke and press Home those Truths which they found already had made Impression upon him. To this Effect they put some solid good Books into his Hands.

discoursed often with him, and
 and pray'd much for him, till
 it pleased Almighty God at
 last entirely to change his
 Heart, and make him enter
 into such a deep Sense of the
 Necessity of Penance and Mor-
 tification, that he inviolably
 resolv'd from that Time, what-
 ever it cost him, to make his
 Conversion perfect: He took,
 from that Time, these Two
 Maxims of St. Gregory, That
 Contraries are to be cur'd by
 Contraries, and that unlaw-
 ful Pleasures must be punish'd
 with Pain, and Retrenchment
 of those that are lawful; he
 took, I say, these two Max-
 ims for his Rule, and follow'd
 them with that inviolable Ex-
 actness, and prodigious Vehe-
 mence

mence of Zeal, that 'twas his Astonishment afterwards, and is mine still, how it was possible either for Mind or Body to bear the violent Effort he put them both to.

His Circumstances, 'tis to be confessed, in *England*, were a little hard. The first Grace of his Conversion requir'd Separation from Company, Solitude, Retirement, a great Leisure and Liberty to pray and meditate upon the Truth of Religion, a free Access to some that might direct, counsel and advise him. He ardently desir'd all these Things, but found it impossible to compass them in the Circumstances he was then in: The Importunity of his Relations

Ac

the Visits of Friends, and
 Acquaintance, the frequent
 Change of Places, depriv'd
 him in a great Measure of
 these necessary Helps for a
 new Conversion. It very often
 happen'd, that after having
 been upon the Rack a great
 Part of the Day, by unavoi-
 dable Visits, (for Company
 was become a Torture to him)
 he spent the Nights in Per-
 forming those Exercises he
 had prescrib'd to himself,
 for he durst not go to Bed
 till these were done: Sur-
 rounded, as holy *David* says,
 with the Terrors of Death and
 Judgment, encompassed with
 the Dangers of Hell and Dam-
 nation, terrified with the Me-
 mory of past Sins, frighted
 C with

with Dangers of future Relapses, he might truly say with the same holy David

In medio leonum dormivi conturbatus. 'Tis incredible upon

what hard Exercises his vehement Apprehensions put him and what violent Efforts he used to overcome his Passions and satisfy for what was past.

Like a courageous, but unexperienc'd Soldier, he attack'd his Enemies with great Fury; but alas! he did not know then how to manage his Arms with Advantage, what ever he read in a spiritual Book; for every thing made a deep Impression upon him. He immediately concluded he was oblig'd to practice it; every Direction, every Remedy

Re- he met with, he presently
 say thought it was for himself.
 This, together with the ex-
 cessive Frights and Apprehen-
 sions, which the Vivacity of
 his Imagination made him ve-
 ry sensible of, this, I say, cast
 him into such a Confusion,
 and into so many Indiscreti-
 ons, that his Health could not
 longer bear it. He was seized
 at last in *England* with a spit-
 ting of Blood, which brought
 him to so low a Condition,
 and so languishing, that his
 Friends, in a manner despair-
 ed of his Recovery; whatever
 the Skill of the ablest Phyfici-
 ans, and the tender Care and
 Attendance of his dearest Mo-
 ther, or Relations, could do
 to help him, was all in vain;

they mistook the Cause, and therefore could not stop the Effect: The Distemper and Weakness of his Body proceeded from the violent, and uninterrupted Application of his Mind, which was neither in theirs, nor indeed, in his own Power to hinder: The continual Apprehensions of falling back into Sin, the vehement, and longing Desire he had to be at Liberty, to apply himself wholly to the Exercises of Penance, wrought Night and Day upon his Spirits. The innocent Diversions his Friends forced upon him; the Remedies the Doctors prescribed, served only to encrease his Pain, by putting him at a greater Distance from

and from, and in a less Capacity
 the of performing what he so
 and much desired. In this man-
 pro ner he languished a considera-
 and ble time; he was perswaded
 n of himself that a Journey into
 either France, where he might have
 n his an entire and full Liberty to
 The follow the Motions of the Spi-
 s of rit of Penance, was the only
 e ve Remedy; but he could not
 desire make his Friends enter into it.
 o ap Unwilling to be depriv'd of
 Ex the Company of one so dear to
 ugh them all, they alledg'd many
 Spi Reasons for his staying in
 verfi England; they endeavour'd
 upon to perswade him that he took
 Do Things too high, and that he
 only did not stand in need of such
 put extraordinary Penance; that
 ance tho' he had loved the World,
 rom

'twas no more than what many young Men, of his Age and Quality, had done before him. 'Tis not to be conceived, as he often told us, how much these Discourses added then to his Grief and Affliction of Mind; penetrated as he was then with the liveliest Sentiments of the Injustice, Ingratitude, and dismal Consequences of the least mortal Sin, these Discourses fill'd him with Terror and Grief: with Terror for himself, lest they should insensibly make him loose the Horror of Sin; with Grief for others, to see they had so little Sence of the Necessity of Penance.

They filled him I say with new Affliction, and so only

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ma- serv'd to impare his Health,
 Age and make him more earnestly
 before desire to go for *France*. And
 ived, in Effect his Weakness still
 much continuing, or rather increa-
 en to sing, his Friends were forced
 a of at last to consent to his Remo-
 was val, at least for some Time,
 enti- for fear of losing him for
 gra- good and all. He therefore
 uen- went over, leaving them in
 Sing hopes that the Change of Air
 him would cure his Body; him-
 with self full of Joy, and Assurance,
 they that he should meet with
 him more Liberty to attend to the
 with Cure of his Soul, the only
 they Thing he was concern'd
 Ne- for.

His first Design was to go
 to *Montpelier*, the Place judg'd
 by the Physicians, and his
 Friends

Friends the most Proper to recover his Health in, but finding himself better in *Paris*, he resolv'd to stop there. The tender Love he bore to his Sister *Ann*, who was now dearer to him, by the Share she had in his Conversion, than by the Tyes of Flesh and Blood; The great Opportunities this City affords both for private Retirement, and publick Devotions, but perhaps most of all a great Desire to do, in a Manner, a publick Penance in the very Place, where he was Sensible he had given ill Example. These things, I say, might determine him to stay there. And indeed in this there seems to have been a particular Design

of

of Providence to leave us all, in his Person, a publick, and lively Example of Penance, and a perfect Model of a true Conversion. But especially to those young Men of Quality, that are sent hither for their Improvement, where they find, alas! Examples enough, of those who have unhappily been seduced by the World, but few of those who have overcome it. The Footsteps of those that have gone before, and run into the Precipice are but too visible, they wanted one to shew them how to recover themselves and rise again.

And in Effect his Life and Conversation, for these Three last Years and a Half he remain'd

main'd here, was of such extraordinary Edification, and affords us such great Instructions, that I presume upon your Patience, to entertain you with some Particulars of it which shall make the Subject of this last Part.

P A R T III.

THE Holy Scripture and Fathers teach us, that the worthy Fruits of Penance which Almighty God so strictly requires of all those that are truly converted, are chiefly reduced to these three Heads: Prayer, Fasting, and Almsdeeds: By Prayer we humble

our

our selves before Almighty God, and endeavour to satisfy for that Pride and Presumption, which made us prefer our criminal Inclinations before his Holy and Just Will. By Fasting we chastise and punish the Flesh, which, by its inordinate Desires, engaged us in Rebellion against him. By Alms-deeds, we atone for the ill Use we have made of the Goods of this World, and our uncharitable and unjust Proceedings against our Neighbours. 'Tis by these Penitential Works, proceeding from the Grace of God, and united to the Merits and Satisfaction of Jesus Christ, that Pride, Avarice and Sensuality, the Sources of all our Offences com-

committed against God, our Neighbour and our Selves, are happily attoned, and satisfied for.

'Twas upon these Principles Mr. George Throckmorton resolved to form his Life and Actions; *Postquam convertisti me egi Pœnitentiam.* But with such an extraordinary Fervor, and inviolable Fidelity and Constancy, that I can truly say, he was continually employ'd in one or other of these holy Exercises. The Gift of Prayer, as it is one of the great Blessings promised by the Prophet Zachary, ch. 12. v. 10. to the Children of the New Law. *Effundam super habitatores Hierusalem, Spiritum gratiæ & Precum.* So it

our s one of the most assured
 lves, Marks of God's Mercy upon a
 satis- Soul, as holy *David* says, *Psal.*
 105. v. 20. *Benedictus De-*
 iples *us qui non amovit orationem*
 esol- *meam, & misericordiam su-*
 Acti- *am a me.* Prayer and God's
 me Mercy, have an insepara-
 with ble Connexion; when one
 rvor, ascends, the other never fails
 and o descend, as *St. Augustine*
 ruly says: *Ascendit deprecatio de-*
 em- *scendit misericordia.* Almighty
 these God only expects we should
 t of open our Hearts by humble
 the Prayer, to fill them with his
 by Graces. *Aperi os tuum &*
 12. *implebo illud.* If we con-
 the fess our Poverty, he'll enrich
 super us, if we acknowledge our
 viri Weakness he'll strengthen us,
 o it we expose to him, with Con-
 is fidence

fidence our Dangers, he'll de
 fend us, if we lay open our
 Wounds before him, he'll cure
 us ; his Grace, like *Elizeus*
 Oyl, continues to run, as long
 as our Hearts are open by
 Prayer ; so that we may truly
 say with St. *Augustine*, that
 Prayer, in a manner, compre
 hends all other Christian Du
 ties : *Ille novit recte vivere qui*
novit recte orare. And that up
 on our Fidelity and Perseve
 rance in this Exercise, depends
 the most assured Hopes of eve
 ry ones Salvation, according
 to the Holy Scripture ; *Quicum*
que Invocaverit nomen Domini
salvus erit. Mr. *Throckmorton*
 was deeply penetrated with
 these great Truths ; sensible
 how much he stood in need of

an extraordinary Mercy, he applied himself with extraordinary Zeal to this holy Exercise. Encouraged by the liberal and faithful Promises of our Saviour, that whatsoever we should ask his Father in his Name, should be granted, he accepted with Joy, this easie Condition, assured to receive if he did but ask, to find if he did but seek, to have the Door opened if he did but knock. He was resolved never to be tired, and faint in this holy Exercise. The Sense he had of his Wants, the Esteem he had of God's Grace, the Confidence he placed in the Promises and Merits of Christ, hinder'd him from ever thinking the Time long, or rather made

made him think he never could have Time enough to spend in Prayer.

He was used to prepare himself with singular Care for it, lest he should become as the Scripture says, like a Man that tempts God, and expose himself, to have this holy Communion disturb'd by irreverent and importune Distraction: To this Effect he did not only interdict himself all curious and unprofitable Discourses, all superfluous Visits, and even innocent Recreations, but fill'd his Time with spiritual Lectures, particularly of the Holy Scripture, which he constantly read with great Respect and Attention. By this Means he prepared, as the Fathers

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ners say, Fuel to entertain
 hat holy Fire, which made
 ne Sacrifice of Prayer ascend
 ke Incense in Odour of Sweet-
 ess; and so became free, in a
 reat Measure, from those ma-
 y Distractions that disturb
 ne Prayers of imperfect Chri-
 tians: His Communications
 with God, were free, quiet,
 erene, sweet, and delightful:
 Having opened the Ear of his
 Heart to God, who spoke to
 him in the Holy Scriptures,
 and other pious Books, he
 ound Almighty God's Ear
 inclin'd to hear his Petitions.

If his spiritual Enemies were
 ermitted, as it hapned some-
 mes, to disturb the Sacrifice
 y importune Distractions, he
 ad the Secret to render their
 Efforts

Efforts, not only unsuccessful but even advantagious to himself, by a quick and speed Resistance of them, without being alarm'd or afrighted. He quietly, like *Abraham*, chased away those Birds of the Night, and continued, with Patience and Humility, the Sacrifice.

If Almighty God, to try his Fidelity, sometimes seem'd to be deaf to his Prayers, by leaving him in Darkness and Anguish, and depriving him of that spiritual Light, Gust and Sweetness, which he often gave him; he was not discouraged at it. He confessed then with a sincere Humility, that he had no Title to those Favours; he acknowledged that

cessful he had deserved infinitely
 o him greater Privations; he redou-
 speeded then his Prayers with the
 ithout Cananean, and by a holy Im-
 ghited opportunity, full of Confidence,
 z, cha obtain'd at last, not the Crums
 of that fell from the Table, but
 with the largest Portion of the Chil-
 , thren themselves.

He was not like those Chil-
 ry hren in Devotion, that fret
 'd when they are deny'd the
 y lea Breast, who seem to seek in
 l An their Prayers, more the Con-
 m olations of God, than the God
 t and of all Consolation; he did not
 often seek to gratifie his Taste, but
 scou to nourish his Soul; perswa-
 then led that the Will of God was
 that his only solid Food, 'twas in-
 e Fa different to him what he receiv-
 that ed from his Hand: If it was
 Milk

Milk and Honey, he accepted it with Love, and Admiration at the great Condescension of God's Goodness to his Weakness: If it was of a more bitter Taste, and harder of Digestion, he was thankful for it; well assured, that every thing that comes from the Hand of God, gives Life and Nourishment. *Non in solo pane vivit homo, sed in omni verbo quod procedit de ore dei.*

He looked upon himself, as St. *Augustine* says, of all good Christians, as a poor Beggar waiting for an Alms, before the Door of the great Master of the Family. He did not presume to be his own Carever, he left it to the Master to distribute his Alms as he thought

thought fit ; and was always
 content with his Portion : He
 detested the Pride of those De-
 votes, who, like ambitious and
 presumptuous Courtiers, al-
 ways expect to be received in-
 to the Cabinet of their Prince,
 and be distinguish'd from the
 rest, by gracious Smiles and
 secrets ; he looked upon it as
 an Honour above his Merits,
 to be permitted to wait in the
 presence of his Master, in a
 readiness to receive his Or-
 ders : He often, indeed, re-
 ceived the tenderest Caresses,
 and sweetest Consolations of
 the Holy Spirit, but he never
 attach't himself to them.
 There was nothing so edify-
 ing as his exterior Behaviour
 in the Church ; he entred, as
 holy

holy David says, the Temple
 of the Lord, with a holy
 Dread ; *Introibo in domum tuam cum timore tuo.* And approach-
 ed the Sanctuary with
 a holy Fear ; *Pavete ad Sanctuarium meum.* 'Twas enough
 to see him at his Prayers,
 be excited to join with him,
 His Recollection, Attention
 and Fervour, was a continual
 Reproach to the Lenity, Dis-
 sipation and Irreverence of
 those, who seem to come into
 the Church, only to affront
 our Saviour in his own House
 and a moving and encourage-
 ing Lesson to others, who
 found themselves cold, and
 tepid in that holy Exercise.

Whilst he remain'd in Exile
 land, being deprived in a great
 Measure

Measure, of the Happiness of
 assisting at the publick Pray-
 ers and Service of the Church,
 he endeavoured to supply that
 defect, by prescribing to him-
 self an Infinity of private De-
 votions, and little Exercises:
 He was exact and faithful to
 them, even to a Scruple; but
 he found he did not profit by
 them so much as he then desi-
 red: They served indeed, by
 filling up his Time, and ta-
 king up his whole Attention,
 to keep his spiritual Enemies
 at a Distance, but he experi-
 enced they did not nourish,
 and fortifie his Soul, like the
 publick Prayers of the Church;
 there was in them a Mixture
 of scrupulous Fear, and servile
 attache, and perhaps, a too
 human

human Dependance on, his own Industry and Efforts, which hindred his Advancement, by casting him into excessive Perplexities.

He was cured of this Drop coming into *France*; and resolving to conform himself, in his Devotions, to the public Prayers and Spirit of the Church: he looked upon them with Reason, as inspired by God, and by Consequence more likely to be heard, than any he, or any private Person could frame to themselves: He was much encouraged in reciting of them, when he reflected that so many Thousands were over the Church, presenting the same Petition with him: What

app

on, apprehended might be denied
 efforts to him in particular, he hoped
 vance would be granted to the Com-
 munion of Saints. He looked
 upon his private Devotions as
 his Drops of Water, that perhaps,
 might dry up, and never
 reach the Ocean, if they were
 not join'd with the great Body
 of Water, which represents
 the Church. He hoped that
 when he was in the publick
 Assemblies of the Faithful,
 their Fervour would sup-
 ply for his Coldness; and that,
 like a little Coal join'd with
 many others, all on Fire, he
 might get and conserve that
 Heat which was necessary to
 consume the Sacrifice. 'Twas
 for this Reason he regularly re-
 cited a great Part of the cano-
 nical

nical Hours, and never would
 absent himself from the Parish
 Duties. He honoured and re-
 spected all other Places of De-
 votion, but he preferred this
 as mark'd out to him by the
 Order of Providence: He look-
 ed upon his Parish, as the
 Fold in which he was to be se-
 cured from the roaring Lyons,
 with the rest of the Flock: He
 loved to be under the Eye
 and hear the Voice of his Pa-
 stor; 'twas the Post which he
 thought was assign'd him to
 fight in, in the spiritual Com-
 bat; and being once pressed to
 enter into some little Engage-
 ments of Piety, which he fore-
 saw would interfere with his
 Parish-Duties, he agreeably
 rid himself of these pious Im-
 portu-
 nities, though
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could opportunity, by saying, that he
 thought it more secure and
 honourable, to charge the
 enemy in his own Regiment,
 than wander about like a Vo-
 lunteer. After he had com-
 plied with his Parish-Duties,
 he would, nevertheless, em-
 brace those voluntary Devo-
 tions, and often frequent those
 Churches, where particular
 feasts were celebrated in the
 Week-time. Desirous to join,
 and partake with, as holy
 David says, all those that fea-
 red and praised the Lord, he
 endeavoured to share with
 them in the Fruits of their par-
 ticular Solemnities, and ani-
 mate himself to new Fervour,
 by their Example. When he
 was not employ'd in these
 pu-

publick Devotions, nor hindered by some Act of Charity, he commonly retired home, where, entering, as the Scripture says, into the Cabinet and shutting the Door after him, that is, excluding all earthly Thoughts and Affections, he entertain'd himself in private Prayer, or spiritual Reading; there, either ruminating more at Leisure, upon what he had heard in the publick Service, or by new Lectures, he prepared himself to offer up every Day, more perfectly than other, the Sacrifice of Prayer; *Sacrificabo tibi hostiam laudis.*

By this constant Application to holy Things, he attain'd to such a Sense of the Divine Presence

hincence, that his Mind was never
 arity for any considerable time toge-
 some ther distracted from it; fix'd in
 scrip a continual attention to the ho-
 oinet y Will of God; he was either
 after adoring, and humbly submit-
 g all ting himself to it, as the Sove-
 fecti reign and first Cause of all
 elf in Things, but Sin; or consulting
 ritua and conforming himself to it
 rumi as a holy Law, and Rule of all
 upon his Words, Thoughts, and
 pub Actions. He found in this
 Le double regard of the Will of
 elf to God, an unchangable Peace,
 e per and tranquility of Mind a-
 rific midst the great variety of E-
 i ho vents, and Duties that occur
 ation in this World: He steer'd his
 'd to Course by this fix'd Star; and
 e Pre whatever cross Accidents, or
 ence perplexing Difficulties might

sometimes happen, he settled the
himself, saying with the Roy spiritu
al Prophet, *Nonne Deo subjecti* latte
erit anima mea, quia ab ipso so fluo
lutare meum, quia ab ipso Pat this
entia mea. turb

You will not wonder at the A
great Facility this happy Pen and
tent found in Prayer, if you him
consider how careful and vig then
ilant he was to accompani whe
it with Fasting and Alms of C
deeds, which like two Wings now
as the Fathers express it, ra then
sed his Mind to Heaven self,
and filled and disposed him bur
for those spiritual and divine best
Communications. The First thin
freed him in a great Measure Prud
from that heavy Clog and abov
Weight of the Body, which all c
the Scripture saith, depressed that
th

settle the Mind. *Corpus quod terrenum*
Roy spiritus vagans at humanum. The
 latter excluded all those super-
 fluous Cares for the Things of
 this World, which so often dis-
 turb our Devotions.
 As for his Mortifications,
 and holy Severities against
 himself, I must own he carry'd
 them so far, that I do not know
 whether even the better Part
 of Christians, and Penitents
 now a Days will approve of
 them. The Christian World it
 self, as St. *Theresa* says, is now
 buried in Discretion, and the
 best sort of People are apt to
 think, that above the Rules of
 Prudence which they find is
 above their Strength; we are
 all of us willing to suppose,
 that Discretion and the Mea-

sure of our Grace, are inseparably connexed; and we are afraid of positively approving in others, what we feel evidently condemns our own Practice. However, I'll venture to propose the Examples he has left us in that kind; if we cannot attain to them, they will, at least, humble us, and cover us with a holy Confusion, at the Sight of our own Weakness.

Mr. *Throckmorton* had deeply imprinted in his Mind, as before hinted, the two great Principles of *St. Gregory*, that Contraries are to be cured by Contraries; and that unlawful Pleasures must be punished with Pain, and a Retrenchment of those that are lawful

'Twas

'Twas by these two Principles
 he regulated his Penance. Pe-
 netrated with what the Apo-
 stle says, that the least thing
 a Penitent can do, is to make
 the Body, that had been the
 occasion of Sin, the Instru-
 ment of Penance, he resolved
 upon an Universal Mortifica-
 tion of all his Senses ; not only
 refraining them from all that
 is sinful and dangerous, but
 depriving them of what was
 innocently agreeable, and even
 forcing upon them, what was
 extremely disgusting and pain-
 ful. His Eyes were not only
 shut to all those dangerous
 Objects, which fill the World,
 as St. Peter says, with innu-
 merable Offences, *Oculos ple-*
nos incessabili delicti ; but even

to the most innocent Curioſities of Art and Nature. His Ears were ſtop't to all vain and curious Diſcourſes. Reſolved, like holy *David*, to walk in the hard Ways of Penance ordain'd by God, he never inquired after the Works of Men. *Ut non loquatur os meum opera hominum, propter verba labiorum tuorum ego custodi vias duras.* If he chanced to hear of any of thoſe great Events in Church or State, which keeps the World at preſent in ſuch Suspence, and ſo often diſtract us in our ſerious Thoughts, they only ſerv'd to make him adore with more Submission, the Orders of Providence, to excite more his Compaſſion for the Sufferings

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of his Neighbour, and make
 him pray with more Fervour
 for a general Mercy. His
 Taste was not only refused
 what might please the Pallate;
 but severely punish'd with
 long Fastings, and always for-
 ced to content it self with the
 poorest Fare; When Necessi-
 ty obliged him to repair his
 Forces, by eating and drin-
 king, he observ'd to the Letter
 St. *Augustine's* Rule, of taking
 his Meat like Physick; *ad ali-*
menta tanquam ad medicamenta.
 He was so much afraid, lest
 the natural Pleasure that ac-
 companies the Action, should
 deceive him, that he constant-
 ly used to take a little Aloes
 in his Mouth; which you'll
 easily conceive, did not only
 extin-

extinguish all the Pleasure of
 Eating, but render'd it ex-
 tremely mortifying and dis-
 gustful. By this Means, he
 had gain'd so perfect a Victory
 over his Appetite, that it durst
 refuse nothing he required of
 it; and in effect, he put it up-
 on such extraordinary severe
 Tryals, that the Victories he
 gain'd, did equal, in a man-
 ner, those of the greatest
 Saints. *St. Catharine of Sienna*,
 when she suck't the Cancer
 of the Person she attended,
 scarce went beyond what he
 did in a certain Occasion; our
 Niceness, I am perswaded,
 could not bear the Relation
 and yet his Vertue found Plea-
 sure in doing it. He mortifi-
 fied his Smelling, by frequent-
 ing

re of the Prisons and Hospitals,
 ex- and seeking out the Poor that
 dif- lay rotting in their private
 he Garets, where Nastiness and
 tory Corruption, made the Stench
 urst intollerable, to Persons of an
 d of ordinary Virtue. In fine,
 up- whatever might put his Body
 vere to Pain, was his Delight, and
 s he constant Practice; resolved, as
 nan- the Apostle says, to offer his
 trest Body a living Sacrifice, and
 well pleasing to God. He in-
 nced, dur'd it to all the Inconvenien-
 ces of Heat and Cold, Watch-
 ing and Weariness, perswaded
 our that the Nature of a Victim
 ded was to suffer Pain: He was so
 ion intent by new Inventions, to
 lea- make it more agreeable, that
 or- those who had the Direction of
 ent him, had difficulty enough to
 ing keep

keep him within the bounds of Reason.

His frequent Infirmities occasion'd perhaps, by some pardonable Indiscretions, especially in the beginning of his Conversion, when he was much left to himself, did very much contribute to render the Sacrifice of his Body perfect: He receiv'd them as fatherly Chastisements from the Hand of God, and manag'd them as precious Occasions to satisfy for his Sins. He valu'd these Pains and Sicknes more than those he inflicted upon himself, persuaded that the choice of God is to be prefer'd before ours: He often comforted himself, that, if his voluntary Austerities should

happen

happen to have, as he apprehended, sometimes, some mixture of Self-love, and Indiscretion, at least these would be pure in the Sight of God, since they came immediately from his Hand.

'Twas in this manner Mr. Throckmorton exercis'd himself in exterior Mortifications, which tho' he look'd upon, after the Example of all the Saints, as absolutely necessary for a Penitent, yet he was far from thinking them alone sufficient. He was sensible as the Apostle teaches us, that exterior Exercises avail but little, *Corporalis exercitatio ad modicum utilis est*: Unless they be accompanied with the interior Mortifications of our Passions, and

and that in reality they are only a preparation for the latter he compar'd them to the taking of the Out-works of a Town, which only facilitate the Attack of the main Body of the Place. He entred very much into the Sense of St. *Frances de Sales*, who compares those, that separate these Exercises, to *Balaam*, who with great zeal and violence struck his poor Ass, whilst his wicked Passions of Pride and Avarice expos'd him to Destruction. He therefore resolv'd chiefly to regulate the interior Man, and render him as St. *Peter* says, incorruptible to all his irregular Inclinations; he watch'd with extream vigilance over every Motion

his

is Heart. *Omni custodia custo-*
di Cor tuum quoniam ab ipso
procedit vita; to repress imme-
 diately whatever might rise
 there contrary to the Law of
 God. Pride, Vanity, love
 of Distinction, secret Compa-
 risons, and Performances of
 himself to others; Self-love,
 and Interest, Impatience, Me-
 lancholy, Trouble, Humour,
 Fancy, Curiosity, love of
 Change, Impetuosity even in
 good Things, attach to his
 own Sense and Judgment, a
 bitter carping, and censorious
 Zeal, which so often destroys
 all the Merit of corporal Mor-
 tifications, and change so ma-
 ny austere Devotes, into a sort
 of precise *Pharisees*, were what
 he principally endeavour'd to
 mortify;

mortify; and in effect, his application inspired, and seconded by Grace, was such, that he got a compleat, and perfect Victory over all these irregular Motions.

His Meekness, Humility, Affability, Cheerfulness, Condescension, Compassion, and equality of Temper, extremely edified all that conversed with him, settled as St. Paul says, in the Incorruptibility of a modest and quiet Spirit, he made Vertue and Devotion appear amiable to those that had the greatest Preventions against it. There appeared nothing in his Behaviour that Roughness, Moroseness, Humourfomness, Impatience, or Affectation, attach to his low

Sen

his a Sense, Impetuosity, and In-
 econ constancy, which so often ren-
 der Devotion disagreeable, and
 expose it to the Censure and
 Raillery of Worldlings. His
 Devotion was free, serene, and
 quiet, without noise and trou-
 ble to others; he knew how
 to conform himself to their
 Ways, support their Humours,
 and bear with their Imper-
 fections.

Whatever changes he might
 find in himself, proceeding ei-
 ther from Indisposition of Bo-
 dy, or interior Pains, which
 are inseparable from this Life:
 He still kept the same Coun-
 tenance, he was not like those
 Devotes, that mortify them-
 selves and others at the same
 time, by being peevish, and
 out

out of Humour when the Fast: He was not melancholy and dejected, when he was under Trials and Temptations he knew how to bear the Pain, and Humiliation of these Tryals, with a patient, resign'd, and humble Cheerfulness. If the regular Duties he had prescrib'd to himself Daily, were hindred by some unexpected, and necessary Disappointment, he was not at all discomposed; the Order he had prescrib'd to himself, did not degenerate into a disorderly Attache: If he could not do what he design'd, he embraced with Liberty of Spirit what was ordain'd by Providence, and never thought himself a Loser, by changing

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ne good Action into another.
 f he chanced to be surpris'd,
 nd fall into those Faults
 which are inseparable from
 his State, for I cannot with
 Truth, accuse him of any wil-
 ul, or deliberate venial Sin of
 Affection, since I had the Hap-
 iness to know him; he soon
 recover'd himself; for he did
 not, like many, proudly won-
 der at it, or peevishly reproach
 himself with it, and so fall in-
 to Dejection, he quietly hum-
 bled himself, confessed his
 Fault with Sorrow, accepted
 the Confusion with Patience,
 nd after having renew'd his
 Resolution, went with Con-
 fidence to the Throne of Mer-
 cy, where he purposed to
 commend, with new Courage,
 and

and greater Hope, than ever
 as having had by this Fault, a
 fresh Instance of his own
 Weakness, which humbled
 him, and a new Proof of
 God's Patience and Mercy
 that encouraged him. By this
 Means, even his Faults turned
 to his spiritual Advancement
 and by a Secret that Almighty
 God teaches those that love
 him, all Things contributed
 to his greater Sanctification.
Diligentibus deum omnia coope-
rantur in bonum.
 As for his Almsdeeds, I can
 truly say, That his Love and
 Affection for the Poor was
 without Bounds, he did
 not content himself to be their
 Friend, and Advocate in
 Occasions, he really look'd up

ever in himself as their Servant,
 and in that Quality was al-
 ways ready to attend and as-
 sist them. Perswaded as the
 Scripture teaches us, That
 Christ himself is in the Person
 of the Poor, he looked upon
 as a great Honour to be per-
 mitted to wait upon them, he
 esteemed it as a singular Fa-
 vour, and even as a Charity
 to come to himself, to meet with
 an Occasion of doing any cha-
 ritable Office to them. To
 this Effect he retrench'd him-
 self from all Things, Diet, Cloaths,
 and Lodging much below his Qua-
 lity, to have wherewithall to
 supply their Wants. The time that could be
 spared from Church Service,
 to private Devotions and other
 ne-

necessary Duties was employ'd in visiting the Poor. While he lived at the *Doctrin Chrestienne*, he often us'd to carry his own Portion to the Sick and regularly visited the Prisoners, with one of the good Fathers, opening by his Alms the Hearts of those miserable Creatures, to receive the most necessary Food of the Word of God. He releiv'd many poor Families, he would pretend only to lend them moneys, to spare their Confusion and Shame, to encourage their Industry, and secure himself from that secret Vanity, which is so apt to arise from a free Gift; but in reality, it always ended in a Donation. He would take the

Note

ploy'd Note, but he never demanded
 While the Payment; and when in
 Chre his last Sickness he revieu'd all
 carr those Notes, which amounted
 Sick to a very considerable Sum, he
 e Pr willingly remitted all those
 goo pretended Debts, in hopes to
 Alm have his real ones remitted by
 erabl his Father in Heaven.

mon There was a certain devout
 Won Person, who both by their own
 man charitable Disposition, and his
 d pr Desire, was always in search
 M after those poor Creatures that
 onfi seem'd the most abandon'd;
 urag he was no sooner inform'd, but
 ecuc he went in Person to Visit
 V them; and Relieve them; 'tis
 an not to be expressed what Ob-
 eall jects of human Misery, and
 re christian Compassion, what
 the occasions of Self-denyal he met
 Not F with,

with, in these private and poor Habitations. His Behaviour to the Poor was so sweet, humble, and engaging, that it made a greater Impression upon them, than the Assistance he gave them: His chief view was to procure their spiritual more than their corporal Relief. 'Twas therefore his constant Practice to entertain them with pious Discourses, give them good Advice, and always make them join with him in devout Prayer, to obtain Christian Patience. By this assiduous Attendance on the Poor, his Affection to them, became so great, that he resolv'd that Death it self should never separate him from them: He therefore

der'

der'd by his last Will and Testament, That his Body should be Bury'd in the Church-yard, there to Rise with them in Judgment, who, after having been his Advocate before the Judge, were to receive him, as our Saviour says, into the Eternal Tabernacles. *Ipse was recipient in eterna Tabernacula.*

'Twas by these holy Exercises of Prayer, Fasting, and Alms, that he rendred his Penitance perfect, and his Pardon secure. Purify'd by these, he frequently approach'd with great Respect and Love the holy Communion, and reap'd all the Fruits of that adorable Mytery. Having washed out,

Stains with which he might have defil'd his Nuptial Garment in his younger Years: He had free Access to this holy Feast, where he always found new Strength and Vigour, to persevere in, and increase that Love for Prayer, that Zeal for Penance, that tender Love for the Poor, by which he had so worthily prepar'd himself for it.

Having passed three Years, and some Months at *Paris* in these holy Exercises, he was visited by a long, and painful Sickness which prov'd his Last. He was neither surpris'd nor affrighted at it; he had for some Years been in the constant Practice of looking upon every Day as his last, every Night when

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when he went to Rest, he imagined he entred his Grave, and when he arose in the Morning, he never counted upon seeing Night; this hindered him from being surpris'd. He had disengaged his Heart from the Things of the World, by so many voluntary Privations before-hand, and so entirely broken all Tyes, and Attaches to all Things in it, that he had no Pain to leave what he did not love.

He bore with great Patience, the several Accidents of his long Sickness, and gave us many most edifying Examples of Obedience and Self-denial: He continued his ordinary Exercises of Reading, and having the Divine Office recited to him,

him, till the Day before he dyed. He had the Happiness during his long Sicknefs, which proves to so many a Day of Battle, to be sheltred, as David says, under the Wings of Providence; *Obumbrasti caput meum in die belli.* Almighty God by an extraordinary Mercy, not permitting his spiritual Enemy to come near him. The Devil, as the Scripture says, renews, and even redoubles his Attacks in the last Sicknefs, because his Time is short, *quia tempus breve est*; and watches, as the same Scripture has it, like a Serpent, to sting us in the Heel, as we step into Eternity, *tu insidaberis calcaneo ejus*; He was not permitted to approach him, he

was

was tyed up by an invisible Hand; so that our happy Penitent was not troubled with any Temptations, or any Fears of his Life past: His Lot, as he was used often to say, was in the Hands of God; he was not in any Pain about it; he left all there with a secure Confidence, *In manibus tuis sortes meae, Fiat voluntas tua.*

He was a little, nevertheless, concern'd sometimes, not to find in his Prayers and Reading, that sprightly Vigor and Life, those clear Views, that deep Sense and Feeling, which he commonly had in Time of Health; this served very much to humble him, and make him appear little in his own Sight, but it did not deject him: And

in Effect, it was nothing but a natural Weakness of Body, and Decay of Spirits, that caused this Change, or if you will, perhaps, a secret Dispensation of Providence over him, to secure him from Vanity and Presumption, which may sometimes split the best fraught Vessels, at the very Entrance into Harbour.

He had the Comfort to enjoy a perfect Presence of Mind, and Liberty of Judgment to the last; and to receive with great Sense of Devotion, all the Sacraments of the Church: And 'tis very remarkable how steddy his Attention to Almighty God was, to the last Moment, for being seized upon a sudden, contrary to all

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Expectation, with the Pangs of Death. The Person that attended him, immediately began, according to the pious Custom, to suggest some devout Acts, to quicken, as they imagined, his dying Attention; but in Effect, they found he did not want their Help, but rather, that they disturb'd the holy Union his Soul then enjoy'd with God; for gathering his Forces together, he desired them not to interrupt him, but to join their Prayers with those he was actually making to God. He had no sooner said this, but with a sweet Smile he gave up his Soul into the Hands of God, leaving the Person full of Consolation and spiritual Joy, to

see in him, that an humble, fervent and constant Penance, can meet all the Terrors of Death with a sweet Smile, according to that of Holy Writ, *Ridebit in die novissimo.*

Such was the Death of Mr. George Throckmorton, precious in the Sight of God. And to use the Expression of the Scripture, like a most sweet and precious Perfume in the Sight of Men; *Memoria ejus in compositionem odoris facta opus Pigmentarij*, placed by Almighty God in his Church, to inspire new Life and Consolation to all those Souls, who are truly touch'd with the Spirit of Penance. *Ipse en directus est divinitus in penitentiam Gentis.* They may discover in him, and

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and take a full View of the
 Immense Treasures, as *St.*
Paul says, and Riches of God's
 Goodness, which bears, with so
 much Patience, the Sins of
 Men, which suffers with so
 much Longanimity their pro-
 voking Delays; which invites
 them with so much Tender-
 ness to Repentance, and after
 all, receives them with so
 much Readiness and Sweet-
 ness, to a perfect Reconcilia-
 tion. They may, I say, dis-
 cover in him, the wonderful
 Force and Efficacy of a sincere
 Conversion, and see in him
 fulfill'd to the Letter, what
 Almighty God has promised
 in the Scripture, that a Soul
 become defiled and black with
 Sin, may be washed again as
 white

white as Snow ; and that Grace can, and does yet superabound, where Sin before had reigned and abounded.

Let us then, Dear Christians, encourage our selves by this great Example, if we have been so unhappy as to have been seduced like him, with the Charms of Youth and Follies of the World ; if we have hitherto, like him, delay'd and put off our Conversion, let us not, nevertheless, lose Courage, for we happily yet may recover all : If we sincerely resolve henceforward, to walk in his Footsteps, if we quit the Occasions of Sin, if we retire from the Noise of the World, if we enter into our selves, and by a serious and fre-

frequent Consideration of the
 Truths of our Holy Religion,
 endeavour to revive our dead
 Faith; if with Humility and
 Confidence, we present our
 selves before the Throne of
 Mercy; in a Word, if we ap-
 ply our selves to Prayer, Mor-
 tification and Alms-deeds, and
 with Patience, endure the
 small and short Pain that these
 Remedies are apt to put us to
 at the beginning of our Con-
 version; we shall then, like
 him, experience a most hap-
 py Change, and instead of
 those Frights and Terrors,
 those bitter Remorses of Con-
 science, which once was his,
 and always will be the Porti-
 on of unrepenting Sinners, we
 shall recover that Quiet and
 Peace

(110)

Peace of Mind, that chearful
Confidence, that Liberty of
Spirit, that Joy of the Holy
Ghost, which the Passion and
Merits of our Redeemer Jesus
Christ, has gain'd for us, and
which, after having smoothed
the Labours of our Penance,
and secured our Pardon, will
open to us the Gates of Para-
dise, where we shall with him,
I hope, sing for ever, the Mer-
cies of our great and merci-
ful God. *Misericordias Domi-
ni in eternam Cantab; Cui
Soli Honor & Gloria, Amen.*

F I N I S

*This was spoke by him who brought
his Heart to his Sister at the
Monastery upon the Fosse de
St. Victoir.*

I Present you here, Reve-
rend Madam, and Re-
ligious Dames, the Heart of
a Person, whom we firmly
hope to be dear to God, I'm
sure he was so to Men, but cer-
tainly to no one more than
my Self, and that indeed for
several Reasons, infinitely
superior to Flesh and Blood;
and which truly have made
a most indelible Impression
on my Soul, for the rest of
my Life. If you have not
his whole Body according to
your pious Desires, 'tis be-
cause

cause we did not dare to oppose, in a Matter of this Consequence, the firm and reiterated Resolutions, and even modest Commands of a Person for whom the Receiver of his last Secrets, must retain all his Life so great a Veneration, and whom he thought truly animated by the Spirit of God, which suggested to him to be buried among them after his Death, in whose Company he had most delighted during his Life; at least this latter Part of it, since God was pleased in his unspeakable Mercy to touch his Heart, and to whose Holy Inspirations he has certainly been faithful, beyond what I can express. I can speak with Assurance,

surance, as having been an
 Eye-witness of a great deal :
 And if he ever formerly, per-
 mitted himself to be too far
 charm'd and seduced with the
 Vanity, so incident to Young
 Persons of his Age and Quali-
 ty ; I assure you, he has done
 a most serious and solid Pe-
 nance for all ; and perform'd
 this latter Part, and last great
 Act of it, truly like one of the
 Predestinate : After which,
 God himself has promised that
 all should be forgot ; and I
 think I may safely cite, as a
 Demonstration of it, the De-
 claration of God himself by the
 Voice of the People, who in
 the publick Streets proclaim
 him as a Saint, and the Fa-
 ther of the Poor. We have
 good

good Reason to believe, that at this time, as well as formerly, the Voice of the People may be the Voice of God; and that the Day whereon the Church commemorated the Triumphant Entry of our Dear Redeemer into the Terrestrial *Hierusalem*, may have likewise been that of his Triumphant Entry into the Celestial; after having so courageously fought and overcome all his Enemies; and which if we could but once be secure of, as now we firmly hope it, we might then with greater Security, forbear the lifting up our Hands, to obtain the sooner his eternal Rest: But because thro' the Inscrutability of the Judgments of an All-seeing

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that God, we can never be secured
 mer of this, without a Miracle, be-
 eople fore the great Day, wherein
 and the Secrets of all Hearts will
 the be laid open. Therefore, till
 the that Time, we are obliged, for
 out several Reasons, to recom-
 Ter mend the Soul of our Dear de-
 have ceased Friend to his Mercy,
 Tri by our continual Prayers :
 Sale Which is what I humbly beg
 ura of you, Reverend Madam, and
 some Religious Dames, with all the
 th Instance and Affection imagi-
 e of nable ; assuring my self at the
 we same time, of your ready Com-
 ecut pliance with a punctual Per-
 our formance of so reasonable and
 ner pious a Request. And so I
 use consign this dear and precious
 the Treasure, into your religious
 ing Hands.

*A Copy of VERSES made by
his Sister Ann, upon his Death.*

Videte quod ego sim solus, &
non sit alius Deus præter me;
Ego occidam, & ego vivere fa-
ciam; & non est qui de Manu
mea posset eruere. *Con. Moy.*
si. v. 57 & 58.

BEhold I am God alone, 'tis I that kill,
And raise to Life, according as I will;
It's I that strike, and I the Cure afford;
None can escape from Me their potent Lord.

When Clouds of Sorrow overcast my Breast,
And with my Sov'rain's Orders would contest,
When I our great and common Loss review,
When this the Troubles of my Heart renew,
I from these sacred Words a Solace find,
Which mitigates the Pressure of my Mind;

If they repel not wholly the sharp Dart,
 They keep I hope the Gangreen from my Heart.
 Whilst I as painted to my Sight behold
 What in those holy Words so clear are told;
 And comfortably trust that mighty Hand,
 Which struck my Brother by his just Commands
 Has rais'd him up to a more noble Place,
 And added Glory to that pow'rful Grace;
 Which drew him from the World, its Charms
 (and Sin,

That Giant like he might his Course begin;
 'Twas thus he ran and finish'd his Career,
 As much as to us Mortals can appear.

Those who the goodness of a Tree would know,
 Must to the Fruit for their Directions go:
 His Fruits seem'd not the Influence of Earth,
 But rather Grace which gave them Life and
 (Birth:

'Twas Charity, Peace, Patience and the Rest
 Which seem'd Possessors of his happy Breast.
 In Love and Suff'rings his Time was spent,
 In succoring the Sick, and Indigent.
 In Fasting, Watching, and continual Prayer
 To others mild, but to himself severe.

Thus

((1181))

Thus he went on, and sell a Sacrifice
Pleasing I trust, to the Almighty's Eyes.

O happy Labours! happy War and Strife!
Which tho' they have abridg'd a dying Life
Has gain'd I hope an endless Bliss and Joy,
Which neither Death nor Malice can destroy.
May his Example my Instruction prove,
And teach me how to Suffer, how to Love.



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Is domo,
Ut un
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The

The E P I T A P H upon his
Tomb in the Church-Yard.

D. O. M.

Piæ Memoriae

Nobilissimi Clarissimique Viri

GEORGIJ THROCMORTON

Hic Conditus Facet.

Q Vi Claritate Generis Anglia tota Notissi-
(mus

Ignotus in extraneo solo latere voluit :

Ijs animi Corporisq; dotibus excelluit,

Ut de illo vere dicere liceat,

Amabilis & decorus valde in vita sua.

Is domo, Patria, suis demum omnibus relictis

Ut uni Deo & Christo liberius serviret ;

Pauperes ita coluit, ut ijs, se suaq; omnia devo-

(verit,

Cum ijs flentibus flere, cum ijsdem afflitis

(affligi,

Cum ijs vivus versari, cum ijsdem mortuus se-

(peliri voluit.

Corpus

Corpus continuis Fejunijs ac vigilijs ma-
Invictum ab oratione Spiritum non relax-
Calum Peregrinantis Patriam jugiter suspirans
Soliq; Deo, ut vere Justus ex fide vivens
Invisibilem tanquam videns sustinuit.

Hanc hominis vere Christiani, in abscondi-
Bonus odor Christi in omni loco factus est.
Et quia placita erat Deo anima illius,
Ideo properavit educere illum de medio
Sicq; consummatus in brevi, explevit tem-
(pora multa

Inter Lachrimas and gemitus Pauperum Dier
clausit extremum Nonis Aprilis MDCCV
Aetatis suae XXXIV.
Illum Imitare Lector, & ei bene precare.

FINIS.

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Condi
agen
est.
us,
tio In
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Die
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